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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

And soon we shall have thinkers in the place of fighters
. . . . . .
What ye want is light—indeed
. . . . . .
God's light organized
In some high soul, crowned capable to lead
The conscious people, conscious and advised—
For if we lift a people like mere clay,
It falls the same. We want thee, O unfound
And sovran teacher! if thy beard be gray
Or black, we bid thee rise up from the ground
And speak the word God giveth thee to say,
Inspiring into all these people round,
Instead of passion, thought which pioneers
All generous passion, purifies from sin,
And strikes the hour for. Rise up, teacher! here's
A crowd to make a nation!—best begin
By making each a man, till all be peers
Of earth's true patriots and pure martyrs in
Knowing and daring.

—*Elizabeth Barrett Browning.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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After all, we have overestimated the significance of the valor of the soldier. The hardest and highest triumphs are those won over prosperity, not over adversity; those which compel the resources of intelligence and wealth to serve the cause of humanity. Life is once and forever a battle, and there are no gains that come without a struggle. The inspiration of the man with a musket is always inferior to the inspiration of the man with a principle. Women who in war days tore their garments into lint now dare not sacrifice a single napkin of the proprieties to bandage the mangled spirits of those who go forth in search of truth and justice. Beautiful are the lives of those who decide that men must be free from the slavery of the body, but nobler are those who valorously wage war against spiritual slavery and moral bondage.

—Jenkin Lloyd Jones.

The failure of the President's Industrial Conference is an event of portentous significance. It must be taken as a kind of parable of what is before us—a battle to the death between capital and labor for the mastery of the world. One would wish that such a conflict might be averted—one feels that it must be averted, in view of the horror of waste and suffering and death into which it is certain to plunge mankind. But we search the horizon in vain for signs of that sanity and goodwill which can alone bring peaceful solution to the problem. It is the old, old story of the rise in the social order, of a new class which demands its rightful share of power and opportunity, and the refusal of those in possession to share with others the privileges which they hold. One would think that capital would see the inevitable outcome of such a struggle as it is at this moment wantonly precipitating. The vision of Barbusse's hero, in his new novel, "Clarté," as he looks upon the multitude of factory-hands at evening and thinks that "he who is not with it will one day be trodden underfoot," would seem to disclose itself even to the darkest eye. But the masters of our day are as blind apparently as their tribe in every age, and instead of seeking constructively to make channels along which the new life surging into the world, may pour without confusion or destruction, they satisfy themselves with trying to dam the flood, and thus preparing the inevitable deluge. Never was the industrial prospect blacker than at this moment, thanks to those who will not, or cannot see.

The stubborn opposition of capital to the rightful demands of labor for a share in the economic heritage of mankind, is a tragedy not only for what it portends in terms of social waste and human suffering, but also for what it promises as to the outcome. If warfare is joined between these two contending classes of society, as now seems threatened, labor will ultimately win, after many defeats and incalculable destruction of social values. A victory wrested from such a battle, and purchased at such a cost, however, will inevitably shape itself into a dictatorship. Force, utilized successfully for the overthrow of enemies to however nobly conceived an end, never yet has resulted in anything but tyranny; and it is not likely that the labor struggle will offer any exception to this rule. Such "dictatorship of the proletariat," as it is sometimes called, will mark a gain over the existing autocracy of capital, just to the extent that the former interest represents a larger section of the social whole than the latter. But dictatorship is still dictatorship, and therefore an intolerable thing. What we are after in the present struggle, as in all the social struggles that have preceded it from the time of the earliest horde immigrations, is brotherhood, the establishment of a common life in which all men have their place and share, the working out of all human relations in terms of absolute freedom and fellowship. At the heart of the labor movement of our day is not greed, or hate, but on the contrary a yearning on the part of the great masses of mankind for recognition as members of the human family. It is this yearning, often stupidly expressed, often overlaid with selfishness and lust, which must be met by understanding and sympathy, and fostered by active co-operation. If not, the worst and not the best in the labor movement will come to the fore, and, triumphant in the end by dint of sheer brute force, give to us a new tyranny, to be fought, as all old tyrannies have been fought, for liberty and love. It is this which gives such menace to the present situation. Capital seems determined to hold a dictatorship which labor seems determined to capture. Neither seems to see that larger fellowship which can tolerate no dictatorship of any single group, but only the universal rule of all for the benefit of each. Victory, mastery, force—these are all as impossible in the social field as in the international field. They are the signs of hate, not love—of death, not life!

Inequality of rich and poor before the law in this country, has long been suspected, to say the least, by socially-minded persons acquainted with the so-called processes of justice. This inequality has now been

demonstrated by a report on "Justice and the Poor," written by Richard Heber Smith, a member of the Boston bar, endorsed by Elihu Root, and published by the Carnegie Foundation. The respectability of this report is obvious, but if its pages had been written by Bolsheviks of the "reddest" type, its conclusions could not have been more sensational. Here we are told that the poor man has little chance in our courts, while the rich man has every chance, that a man who has plenty of money can buy his way out of the mill of arrest and prosecution, where a man living on the bare edge of subsistence has practically no defense against legal assault, whether it be honest or fabricated; that "the traditional method of providing justice has operated to close the doors of the courts to the poor and has caused a gross denial of justice in all parts of the country to millions of persons." In an age when the policeman's club seems to be regarded as the all-sufficient remedy for popular discontent, and a loaded machine-gun an adequate answer to a cry for redress of grievances, the publication of this report is a most heartening event. It seems to indicate that there are still some sane persons who understand that the way to end agitation is not by using force against it, but by remedying the social evils on which alone agitation feeds. It will be interesting to see if there is intelligence and courage enough in the law to act upon this report and remedy the ills disclosed.

"There are no poor in the United States," said Job E. Hedges, the other night at a banquet in New York City! It is strange what illusions we suffer under. Now we had always supposed that there were some poor in the United States. We thought we had seen some of the poor in the clinics of the hospitals, and in the swarming streets of the tenement districts. We thought we had seen the records of the poor in our work with settlements and charity organization societies. We thought that the poor were a problem in the days of the coal famine last winter, and in these days of exorbitant rents and evictions. Even so complacent a journal as the New York *Times* seems to imagine that there are some poor when it publishes the stories each Christmastide of "the one hundred worst cases" of poverty in New York. These facts must be so obvious, even to so sleek and well-fed an after-dinner orator as Mr. Hedges, that we find it impossible to believe that he does not know them. Much more likely is it that Mr. Hedges is commending to us a new way of solving old problems. Is poverty an acute social disorder, full of menace in a period of unrest like our own? Then deny its existence categorically, as the Christian Scientists deny the existence of matter, and thus end it forthwith! Nothing surely could be easier, or more effective. We anticipate that this method of reform is destined to become immensely popular. Our newspapers will soon be crowded with reports like the following—"'There is no steel strike,' said Judge Gary, at a banquet at the Waldorf-Astoria last evening,"—"'there are no Negroes,' said the Governor of Georgia to-day, speaking to reporters seeking a statement on the latest lynching outrage,"—"'there are no Bolsheviki,' is the startling statement of the Paris Peace Conference, in an official bulletin announcing the solution of the Russian problem"! Marvellous indeed is the creative will of man. There is no evil, after all, too great for his wisdom. Job Hedges has shown us the way out of all our difficulties. His name is gloriously immortalized along with that of the stupendous genius who proclaimed that, after all, the earth is flat.

The Triennial General Convention of the Protestant Episcopal Church, recently adjourned at Detroit, Michigan, took action on two matters at its closing session, which show conclusively just how much genuine Christian spirit there is in this religious body, and just how much understanding of the issues of the times in which we live. One of these matters was a concurrent resolution asking discriminating clemency for political offenders and especially for conscientious objectors. According to newspaper reports, this resolution was greeted by a certain Major-General Clement with the cry, "This is an insult to all men who wore the uniform," and was thereupon "literally shouted down." Faithful to the best traditions of the war, this Convention had no hesitation in giving allegiance to Cæsar instead of to Christ! The voice of a Major-General must of course be decisive in such a gathering! The other matter, above referred to, was a resolution which expressed regret at the dissolution of the Industrial Conference as something in the nature of a national calamity. This would seem to have been innocent enough. But at the last moment some watchful Cerberus, alert to see that no messenger of hope should pass the dark portals of ecclesiastical reaction, discovered that the resolution endorsed the principle of collective bargaining. Instantly there was a tremendous upheaval and this resolution, like the former, was "shouted down." Thus does evidence accumulate of the death of Christianity in the hearts of those who monopolize its name! There are some nobly prophetic spirits in the Episcopal Church to-day, but it is obvious that they exercise little or no influence upon their fellows. They are as lonely an outcast as Jesus of Nazareth in the Israel of his day.

The Free Synagogue of New York is true to its name. It is *free!* When Rabbi Wise, with the scorching eloquence of which he is master, held up Judge Gary and the United States Steel Corporation to the

scorn of men, and openly called for the support of the steel workers in their fight against oppression, there was sharp reaction among his people. Members threatened to withdraw, gifts to the new Synagogue Home were cancelled, demands for rebuke were heard. In answer to these threats, Dr. Wise returned to the attack with renewed vigor. "Why are some of you so disturbed about an attack on Judge Gary," he asked. "I know the reason perhaps as well as some of you. Because he is to many of you a symbol, because he is fighting your battle, the battle which you would fight on the morrow if you dared, the battle which you believe he will win for you without your help, because you imagine that if Garyism can win, unionism will be doomed and all workingmen's organizations be smothered." With these words, Dr. Wise placed his case in the hands of his trustees. And to their everlasting credit be it said, that these men sustained their Rabbi, and thereby vindicated the cause of a free pulpit, by unanimous vote. This is a great achievement in these days of bitterness, intolerance and fear. It does equal honor to Stephen S. Wise, and to his people.

Any careful study of the English poetry produced during the last three hundred years or more, must bring into sharp focus, the amazing gain in the level of excellence characteristic of our time. Again and again, as we run through the writings even of those poets whose names rank high in the history of literature, we are constrained to believe that much of their work, if produced to-day, would hardly find acceptance even in our popular magazines, and surely win no fame of any kind. And, *per contra,* we are persuaded that if certain of our contemporary singers had lived, and written what they are now writing, two centuries or three centuries ago, they would long since have been listed among the immortals. It was infinitely easier to be a great poet in the eighteenth century than in the twentieth. Certainly, there was no such general standard of attainment, no such good work by many poets, as is characteristic of modern times. Nearly all of the really famous writers of an earlier age wrote a few poems which are worthy of so great fame. But if we had to match the general level of Thomson, Herbert, Young, Campbell, Collins, let us say, with such moderns as William Vaughn Moody, William Watson, John Masefield, or even Alfred Noyes, we should not fear for these latter names. We are producing these days, both in England and America, an enormous volume of excellent poetry. We may have no outstanding figure of the stature of Dryden, Wordsworth, Browning, least of all Shelley, but we venture to say that the total worth of the poetic product of our time equals that of any previous age, save only the Elizabethan.

God or Mammon

The war of destruction and blood is followed by a war of another kind, and now we know the quality of the minds of the men who direct the wars of carnage. Faced with an entirely different task, they seem to be men utterly lacking in constructive imagination. How anything radical and positive could be expected from them it is difficult to say, for they were given ample opportunity, before the war began, to reveal any talent they might have for solving the great domestic problems which were rife in their own countries. It has been well said that any opportunist can rule during a war if he have dictatorial power, but that it takes a wise man to shape a policy that will keep his people in contentment in times of peace. Now that our war-makers are quarreling among themselves as to who should wear the laurel crown of victory, and most of the generals of the belligerents are revealing extraordinary journalistic talent, in publishing their own histories of the particular battles they lost, and might have won, the lesser folk, who have borne the brunt of squandered blood and treasure, look in vain for a message of hope, some word denoting a statesman's capacity for dealing with the chaotic aftermath in a thorough manner.

What has not this cruel war left as a woe upon the shoulders of the afflicted people of the earth? No matter where we look we find all countries suffering from every conceivable economic, industrial, social, and political ill, that a false economic system could breed. The high cost of living, the unrest of labor, the distemper of the capitalists, the repressive tendencies of legislatures, are only some of the symtoms of distress which seem to be universal at this time. And no one in power in any country seems to have the slightest desire to look back and learn, from the experience of past wars, as to what might be done by the way of economic reconstruction. It is positively amazing to see the world's statesmen go blundering on just as they did after the congress at Vienna. Indeed, the men who met in Paris a few months ago learned nothing at all from the men who met in Vienna over a hundred years ago.

What is to be done? Here in our country, one section of the political world cries out, "Ratify the treaty!" But the ratification of the treaty will not change the economic system, which has been the cause of all the woe; indeed, the ratification of the treaty will mean the solidification of all the imperial conquests gained by the five great Powers. It can, however, be very well understood, that the ratification of the treaty will bring some temporary security to the realms of finance; further, it might be the means of relieving for a while some of the governments of much of those expenditures which staffs and armies of occupation entail. But the very nature of the treaty

makes these probabilities extremely remote; the treaty being an instrument which will produce more political and industrial unrest in the conquered territories. Moreover, the ratification of the treaty can not possibly bring an end to the more than a score of wars that are now in progress. Therefore, the final declaration of peace is to be regarded by sensible men as the merest formality; indeed, scarcely a day passes that does not bring with it some political incident which shows that the war has been brought to an official close for one purpose, while it remains in progress for another. Yet the months go on while we debate this question of ratification, and at the same time heads sprout in increasing numbers on the hydra of our economic system. With strikes in progress, and strikes threatened, here, and in Great Britain and France, the old civilization totters to its fall. Conferences, investigating committees, resolutions of chambers of commerce, increase in quantity, and nothing of any importance is done. Even the experience through which Great Britain has passed in these twelve months teaches us nothing. Has one suggestion for ameliorating conditions been made by government, labor, or capital that differs in any positive way from those which have been put forward in Western Europe? Are we to succeed by adopting the expedients which have failed in Great Britain and France? Impossible. We are only wasting time, and permitting the complications of the situation to increase and grow worse.

Recently there was an investigation into what is called the high cost of living, and while the investigation was in progress prices of certain articles of food fell off a few points. Undoubtedly millions of people in this country were deluded by this movement of prices, and imagined that a real economic change had taken place, because an investigating committee was sitting in Washington. But the fact is, the investigating committee had little or nothing to do with it. The real reason for the fall in prices was that the demand for necessaries was less; our allies in Europe had not the armies to feed, demobilization was taking place, and, owing to the stupendous taxation, the margin of wage of the worker was growing narrower every day. Taxation, of such a reckless character, together with the demobilization of armies, and munition workers, are quite sufficient to explain the fall in prices which took place this summer. We learn nothing. And so long as people generally live under the delusion that an investigating committee at Washington can cause a fall in prices, so long shall we be afflicted by this pernicious economic system, which is the root of war, poverty, and spiritual degradation.

How old this question is! It is as old as war, as old as the state. And the question that confronts us today does not in principle differ one iota from that which confronted Solon, Socrates, Confucius, Jesus, and that long line of philosophical economists who labored in political spheres in Great Britain and France in the eighteenth and nineteenth centuries. Ever since the reign of law was supplanted by the state the people have been afflicted by economic evil, and to redress these evils has been the mission of the world's profoundest thinkers. That these thinkers have been honored, no one can deny; their memories survive the long centuries of war, famine and pestilence. Their sayings are quoted by people of every generation all over the world. Men and women of culture have for hundreds of years considered it an essential part of their education to know the lives and works of these men. Yet few seem to have the slightest understanding of their worth to mankind. They were dreamers, and in this busy world there seems to be room only for what is called the practical man. Well, let the practical man take all the honor that is due him for his world which he has brought unto a state of convulsion. He has made a pretty mess of it. It may be time he should go, and let the dreamer take a turn. Every cultured person must admit the high probability of the dreamer doing better than the practical man.

It seems like an anachronism to say that the dreamer is after all your really practical man, yet this is demonstrably true. Let us turn to the most practical dreamer of which we have record: Jesus of Nazareth. And let us try to find out how he would solve the problems which confront us today. He had a radical, positive policy, one solution, for redressing all grievances. In one short speech he covered all the woes we suffer, and in it he told us how we could be relieved of our distress. We all remember the scene, which is described in the gospels, where many people suffering from nearly every economic, political, social, industrial, physical and spiritual woe, gathered to hear from Jesus how they were to solve their distressing problems. It is a simple story, so simple that it has not been understood by many in or out of the churches. It contains the most practical philosophy ever given in any speech, and perhaps no speech was ever read so much as this one. Consider it carefully, particularly the last part of Matthew, 6, beginning with, "Ye can not serve God and mannon." First, let us not be misled by the word mammon, for it does not mean wealth. Mammon was the Phoenician god of ill-gotten gains; what we in this day would call monopoly. We may now proceed. To a crowd of people who were hungry, sick, thirsty, and homeless, he told them to take no thought of their life, what they should eat or drink; no thought about their raiment, or where they should live. It seems incredible that such advice should have been given to an audience in need of these things. And the marvel of it is they did not hiss him, or stone him. On the contrary, they listened, and they understood him. Their minds were clearer

than ours, clear enough indeed to take in a simple fact. They were people who were closer to nature than we are, and could readily be made to see that they were a part of nature, as much a part as the birds of the air, as the lilies of the field, as the grass. They were swift to comprehend the parable set out by Jesus, and saw that they should fare no worse under a just economic system than the birds and the lilies. When he rebuked them for their lack of faith, having nature always before them as an ever-present reason for believing in the bounty of an All-Father, they were humbled, not offended, and soon their minds were illumined with the profound principle that the source of all their necessaries had been provided as fully and freely as the source of the necessaries of the birds and the lilies. Therefore, they were not to worry about food, raiment, and shelter, for the source from which all these things could be drawn was at hand; their heavenly Father knew they had need of all these things. The gospels say he told them to take no thought for the morrow, for the morrow shall take thought for the things of itself. Such advice may seem preposterous to the people of this day, and if we take the words of the gospel, as translated into English, they should have seemed absurd to the people of that day. But the translation is full of errors, and the passage, "take therefore no thought for the morrow," does not carry sense with it. Let us read it as, "do not worry about the future," and we shall be much nearer to the sense Jesus conveyed to his hearers. And why should we be anxious of the future? Why should we be cursed with the notion that the gaunt spectre of poverty is forever to pursue generation after generation down the avenues of murk and grind to a grave which will afford rest, as if it were impossible to find it during our existence. Is it not terrible to think that millions of people at all times are anxious of the future, planning and scheming as to how they are to get food, fuel, clothing, and shelter? Is this the best the practical man can do for the body and soul of the toilers? Surely that is a world without a dreamer, a man-made world, where the bounties of the Creator are monopolized by the few. Yes, all these necessary things which our physical existence demands, should be secondary considerations. Their source, accessible to all, from which source they should be easily produced, with less and less exertion, as the free mind of man lightens the task of labor by invention and art, so that abundance would bring leisure, enabling man to rise to the highest plane of culture and refinement, exercising to the full the greatness of his soul.

How then does Jesus advise us to proceed; to make it possible for the people to produce the things they need? This dreamer did not forget to show us the way. The method is simplicity itself, and now that the world is in a state of political convulsion, as it was in his day, it may not be so difficult to carry out his advice as it has seemed in the past. And that advice is that we should first establish a kingdom of justice on earth, a reign of law, "the perfect law of liberty," as James says in the Epistle. Then all these things shall be added unto us.

Here we have the simple elucidation of the law of equality of opportunity, not equality of goods, or talents, but the perfect law of liberty, which an All-Father bequeathed to his children when he provided the earth as the source from which they should draw all their necessaries. After two thousand years of trying all the expedients that statesmen can think of, is it not now worth while trying what economic justice can do to solve the terrible problems of our time?

FRANCIS NEILSON.

THE LEAVES GIVE THANKS.

All the cheerful little leaves
Were lying mute and slain,
Their tender summer faces
Marred with age and pain.
Through the threadbare forest
Strode the wind and rain.

I wept because the sky was gray,
Because the leaves were dead,
Because the winter came so fast,
And summer's sweet was sped;
And because I too was mortal—
"All flesh is grass," I said.

But while I was lamenting
The woods began to sing,
The voice of all dead leaves came up
As when they sang in spring;
"Praise God," they sang, "for winter
And stormy harvesting.

"Praise God, who uses old things
To serve the new things' need
And turns us into earth again
That next year's roots may feed;
Roots but for us and our decay
Would shrivel in the seed.

"To the thousand thousand summers
Our summer has been thrust,
But the snow is very gentle
Above its rags and rust,
Lie down, lie down, O brothers,
With the thousand summers' dust."

—Georgia Wood Pangborn.

DEFEAT.

There is defeat where death gives anodyne
And all desires of the battle wane
In deep forgetfulness, and the one slain
Lies with his face turned toward the firing line.
There is defeat where flesh fails the design
Of Spirit, and the groping, tortured brain
Sees glories lost it cannot win again
And wears itself out like effect of wine.

But no defeat is quite so imminent
To common ways as the defeat Success
Turns into when it puts aside the dreams
That made it be, and, somehow, grows content
With what it is, forever giving less
Until it is not, and no longer seems.

Contemporary Verse. *—Glenn Ward Dresbach.*

Why I Am Leaving the Church

Sermon by I. Paul Taylor at Highland Park, Mich.

I wish to say in the very beginning that I am not leaving the church because of the conditions in the Highland Park Congregational Church. In my opinion, the Highland Park Church comes as near to being thoroughly Christian as any church I have ever had the pleasure to observe. If I were simply dissastisfied with local conditions I would endeavor to get another pastorate, or I would have accepted some that have been offered me during the past four years. Of course we have had our differences of opinion during my stay—the events of those years could not help but separate many from their accustomed paths of thought, and when people think, they are very liable to differ.

You cannot possibly understand my point of view unless you know a little about my history. My father was a graduate of law but never practiced—being a clerk in the Treasury Department at Washington. His professional turn of mind, and the fact that my mother was even more studious, probably accounts for the fact that my oldest brother became a lawyer, the next one a doctor, myself a minister and our younger sister a school teacher. I shall not deal with their motives in choosing the work they did, but I should like to analyze my own.

I was born and brought up in the church—a wealthy Presbyterian one, which had a "mission" in Georgetown—the "East Side" of Washington, although it happens to be on the west. There was nothing particularly unusual about my education or training. I received the regular school education which taught me everything, except to deal with life's real problems. Washington is peculiar in the sense that they have no real industrial and social problem, although the condition of the negroes who were hoarded in courts attracted me from the very beginning. At one time I seriously contemplated going to Africa as a missionary in order to help them. I must admit, however, that I was also interested in farming and spent a good deal of the time in wondering what kind of a garden I could have down there.

As I got into the high school I lost my interest temporarily in church life and even went so far as to attend the Sunday School that offered the best facilities for playing baseball. This, I learned afterwards, was what the church called "holding her young people." Then I drifted into a class of boys taught by a man who was a mixture of a thorough-going Single Taxer and part way Socialist. His interpretation of Christianity really interested me and I began to have ideals of becoming a minister and putting these things into practice. I might say that the negro problem was still attractive, and even as late as my first year in the seminary I seriously contemplated devoting my life to their education and uplift.

In spite of the fact that my High School course did not fit me for studies I needed—having taken German rather than Latin—I decided to make the break and enter the ministry. When I told my mother she was not as surprised as I thought she might be, simply said she thought I better talk it over with the minister. She sent me down with a note. I shall never forget that interview. I can sum it up in one of his sentences: "I never urge young men to enter the ministry, we get enough poor ones as it is." I have often wondered whether he saw a non-conformist in me or not. I graduated from high school, took shorthand and typewriting that summer, and became clerk of the school the next fall. I practically wasted one year studying Latin by myself and then entered the night courses at the George Washington University, and with the aid of two summer sessions at Cornell I completed the four years in three, entering Union Seminary, New York City, with $26 in my pocket, no job and no friends in that big city. And I realized that I had to make my own way as my father had had his first stroke and was unable to work. Fortunately my roommate by chance happened to be in the same boat except that he was in debt and had a girl in Brooklyn, while mine was in Washington. My stenography helped us out as I became the secretary for one of the professors. Then he got a job as assistant in an uptown church, and I later got one on the lower East Side. I never did know how we came out financially that first year. If I had any money I bought the meals, and vice versa. At the close of the year I got a job for the summer in a settlement house in old Greenwich Village and preaching on Sundays. On the strength or weakness of that I got married. The next fall I went to a Union Church on Staten Island.

All this time I was keeping my eyes and mind open. I had begun to see a little of the "prosperity" of New York, and now I was to see some of the factory town. Before I went to the church I asked the committee who "ran" it, and they told me the congregation. After I got there I found that the building was owned by the wife of the superintendent of the factory. It wasn't long before the expected suggestions began to come in. I treated them as I would those of any other member. All of a sudden we were told to vacate and much to their surprise we did and put up another building. But the big thing that I had learned was this: The men in the factory who were members of the church were afraid to be on committees, etc., for fear of losing their jobs.

About this time Mr. Hearst and others tried to stir up war with Mexico. I could not see the value or righteousness of our boys going down there to fight for the private property of a few rich men. It appealed to me to be exactly on the same level as the other Mexican War which President Lincoln opposed so strenuously and General Grant called "the most unrighteous war that has ever been waged." I had no hesitancy in making my views known. I then learned another thing: The church people wished to have this issue solved on the basis of "patriotism," as defined by the press, rather than Christianity.

I shall not discuss my nine months at the North Church as the director of young people's work, except to say that I value many of the friendships I made there—but they were all of a social nature. There was no common purpose binding us together, because as one of the ministers in that section said to me once: "We are having a wonderful year. We are busy every day and night. I don't know exactly where we're going but we are certainly going faster than any of the other churches." When I had the opportunity to come to Highland Park, the same man said to me: "Go up there and build up a church of 500 members and a school of 1,000 and your future is established. You can have any church in Michigan." He is what I call a "successful" minister, and the church in general considers him such. When I say that I cannot

be a Christian and a successful minister I mean just that. I cannot remain true to the teachings of Jesus, I cannot maintain my interest in the negroes and the other oppressed people and rise to be the minister in a large church at the same time. I think I know how to do it, how to turn a church into a social club, how to have it play the "unexcelled opportunist" at every turn of the road, how to agree with the editorials of the subsidized press rather than the Sermon of the Mount, how to bow to the authority of the state at every crisis rather than hold fast to the leadership of the Carpenter of Nazareth, how to talk in glittering generalities but never become insistent that our church "leaders" give up their present manner of life and become participants in the struggle of the ancient lowly. Yes, I know how to do all this, but I won't. I am not saying that the men who do it are insincere —they have been trained to consider the welfare of the organized church as the aim of the institution and the purpose for which they exist. If they were conscious hypocrites their work could not be carried forward with the zeal and enthusiasm that accompanies it. But for me to be a party of the scheme, for me to co-operate with them, for me to make my living by being a "successful" minister, would be to accept the thirty pieces of silver as did Judas.

I have seen this for some time and I have also seen two courses of action open before me: the one was to remain within the church an endeavor to reform it from within, the other to get outside and do my work from that angle. I have tried the first and now I am going to attempt the second. And let me say in passing, that I have profound respect for the man who is still following the first method—and he also has my sympathy. It is the same old problem that was faced by the men of old. Jesus never withdrew from the synagogue but they threw him out on several occasions and dropped from their rolls the man he is reported to have cured of blindness. And Jesus saw the day coming when there would have to be a break with the organization. He fully realized that he could not put new wine into old skins or a new patch on the old garment. Paul, however, was the first one to make the break and found the separate Christian Church. I have not the time to trace the early history of the church and show how it was transformed from a movement among the laboring class to a Roman imperialistic institution under the reign of Constantine. But it did become more and more Roman and less and less Christian. They needed reforming and again there were two classes: those who would do it from within and those who would do it from without. Savonarola is the champion of the first, Martin Luther of the second. But the reforms of both were petty and temporary. The Lutheran Church ceased to be Roman and fell into the control of the German princes. Instead of having one imperial church we now had many state churches. Our forefathers saw the need of cleansing the Church of England and, agreeing on the end, they divided on the method: The Puritans would purify the church from within, the Separatists, who became the Pilgrims, would desert it to its fate and start their own. Today, the vast majority of the people know that the church is not Christian, and there are the same two classes with their remedies. Only those who spend an unbalanced time in their closets of prayer and no time in their studies to think hold that the church as a whole is performing its task.

Then, why am I leaving the church? Why don't I stay within the fold and fight the thing through to the finish? Isn't it cowardly to give in and compromise or to flee the battle? Again, it is a question of method. But it is really more than that—it is a question of analyzing the causes of the present status of the church, and that means to have a method of interpretation for the whole of history. I am not going to quibble as to whether history is divine or secular, but I do hold very strongly that history is a unit and that part of it is not secular and the other part divine. And I hold one other theory which gives me the key of understanding; the economic interests of people play an important part in their actions, in the formation of their institutions, their wars and their governments.

Take, for instance, the history of the children of Israel, they are led out of the land of slavery and into the Land of Promise in order that they might live "with milk and honey blessed." It is enough bread and butter and the cessation of oppressive labor that makes it a "Promised Land" for them. Trace the history of the world and you will find that it is the history of one conflict after another for the same thing, the suppression of the slaves or peasants in every revolution, or the squabble over some market by the ruling classes. And where has the church historically stood in these contests? Has she had a definite set of principles which have been her guiding star? Not since the days of that early apostolic church whose members were persecuted by the Roman Empire as the enemies of the established order. Not since the days when those ancient lowly followed in the footsteps of him who was put to death because he "stirreth up the people" and "is no friend of Cæsar." Because ever since that day we have had not a Christianity which was "good news" (gospel) to the poor and "common people who heard him gladly," but we have had state religions whose glory and shame it has been to uphold any old hokus-pokus game which might be decreed by their King, Czar, Kaiser or President. To them "the ruler could do no wrong." They have sought national prosperity—unevenly distributed—at the expense of a world-wide brotherhood which is the essence of his teachings. It may seem peculiar, but it is a fact that the Roman Catholic Church is the only one whch has even attempted to take an impartial attitude in this past war. Personally I have my own opinion as to their reason for doing this and would not classify it as democratic. But the other denominations have vied with one another in the support of their particular governments, especially those in Germany and the United States. Perhaps some twenty-five or fifty years from now we will be able to see the reason with unbiased minds. And the church could not do otherwise as long as she desired to remain in existence in the present form, composed of the "substantial people."

Dr. Atkins is quoted as having said: "I quite agree with Mr. Taylor that the church today is far from expressing the ideals of Jesus Christ, for the church is just one aspect of society, and society is far from expressing the ideals of Jesus." He agrees with me, and I with him. We are trying to do the same work in a different way. Here is my conclusion: The church is an aspect of society, it is a victim of society,

and the only way to rescue it is to change society! I feel that I can do more for that end by working for it directly, than to spend my time apologizing for some of the glaring evils and at the best telling what Jesus would do if he were here. Isn't it better to get out and do these things rather than to spend our time in theorizing as to whether it is in accordance with the Westminster Confession or the mandates of the Bishop or a resolution passed by the State Conference?

Go back just a little ways in the history of our own nation to the days immediately before the Civil War. All of the churches south of the Mason-Dixon line were opposed to the abolition of slavery—because the church members owned the slaves. Their economic interest decided their religion and then they hunted up verses in the Old Testament to prove their point. The churches of New England were likewise united, because their cotton mills depended upon the product of slave labor. Therefore they persecuted Wendell Phillips and Lloyd Garrison. On the other hand, the churches in those northern states which did not depend so directly upon the cotton fields were the first to join in the abolition movement. You could preach yourself black in the face, but those southerners could not and would not see the ideals of freedom for the black man when it meant financial upset for them.

The case is identical today. The church derives its income as a result of the present system of industrial autocracy and she is not going to commit suicide unless she can help it. She has never considered that Jesus' sayings: "He that loseth his life shall save it," and "Greater love hath no man than this, that a man lay down his life for his friend," had anything to do with the church as an institution. I think that I am within the bounds of truth when I say that the average minister would think it a sacrilege to sacrifice the church for the cause of humanity. The ministry, and I might say the average church member also, has become so accustomed to think of the welfare of the church that they very seldom stop and ask themselves: "Suppose we had every adult in the city a member of the church and every child an attendant in the Sunday School, how would conditions be changed?" If the church members in that day continue to pay the same wages as some of our prominent ones are paying in Detroit today, if those who were employers had as little dealing with the laboring class as the proverbial Jew had with the Samaritan, we must admit that the only appreciable difference would be that the ministers and priests would probably receive a living wage and an old age pension.

Let me draw a comparison: The old Jewish synagogue appealed to the people's loyalty to their organization. The height of piety was to give one-tenth of your income to the temple, be regular at the services and punctilious in the observance of their "law." Jesus came as one of the old prophets with a real message of brotherhood. They hounded him from the beginning and sought how they might accuse him and put him to death. Why? "Because the Romans will come and take away both our place and our nation." They did not care for the welfare of the common people; they were thinking of the prosperity of their institution and their own positions. And I do not hold that they were necessarily so evil. They probably were very sincere in the belief that these were of primary importance. "Self-preservation is the first law of life" they tell us. It may be true to a limited extent, but is not the last law or the highest one.

And what has that got to do with the church today. Simply this: The attitude of the church leaders is identical. They are talking of church unity with no other motive than to keep themselves intact against the enormous inertia of the great mass of people. They are raising funds against that day when there will be less and less coming in. There has not been one item of benefit to the people included in their program. Those who are in control of the church machinery in this country stand absolutely in harmony with those who put Jesus to death. Yes, they would even imprison, deport or kill all those who are opposed to the system—as Jesus opposed that in his day. They will not argue with you, they will not meet you on a fair platform, they simply want to get you out of the way in the quickest possible manner because you are a stumbling block. I wish that I could get one of these gentlemen who is so solicitous about the divine mission of the church on a platform to debate the subject. I do not deny that she has a divine mission, but I do hold that she is not and cannot fulfill it as long as she exists for herself with absolutely no program for the relief of the world. If she does not want Socialism or Bolshevism it is her duty to offer something better. And it must be something more than the promise that the capitalist will from now on be considerate and generous. The working man does not want kindness and charity, but justice! We did not ask the southern slave owner to be kind to his slaves but compelled him to set them free. Nor is this the time to ask the employing class to show consideration. The time has come to do away with classes and establish the world-wide brotherhood! There is not the remotest chance for the church of today to take this stand. It would mean the crippling of their organization. That is why some have opposed me here—not because I was wrong, but because it was a detriment to the church. Those who co-operated with Billy Sunday know now that I was right, but they were willing to put up with his crude theology and burlesque manners because they hoped to secure some members thereby. If they have followed the so-called peace conference at Versailles which has had "open covenants, openly arrived at," and have compared their decision with the Secret Treaties, they know that I was right when I insisted that this war held no promise for the rank and file of the people. Dr. Dillon goes so far as to say that there is a danger that the Allies who have won a military victory will lose the economic one "for which the war was fought." My position has always been this: it is of no vital concern to the people of any nation as to whether German, English, French or American capitalists control the Bagdad railroad and the mines of Alsace-Lorraine. The condition of the people will be the same. That is why I could not forsake the gospel of the Brotherhood of Man during these past two years and exalt Uncle Sam as the only God with President Wilson as the Messiah. I was looking at the effects upon the people—during the war and after it—and not the effects upon the church and my career in it.

But I do see a struggle which is worth the entire energy of any man. I have come to the conclusion that this struggle is outside of the church and that those who are in it are rightly prejudiced against the church. We cannot help them if we will. They do

not want the people to work *for* them but *with* them. Let me quote Dr. Dillon again: "Ever since last January I have emphasized the fact that the economic element would play a decisive part in the work of world reform, wherefore the solid groundwork of world peace is economic, not political. Early last month (June 8) I predicted that Europe was about to enter a period of social disturbance. Unhappily this estimate of the situation is already coming through." The trouble with the four autocrats sitting at the peace table is that they cannot realize that we are on the edge of a new day; they think that political reorganization will rescue the world. The trouble with our church dignitaries is that they are likewise blind and think that sermons which will entertain and not instruct, frosted with socials during the week, will build up a Kingdom of Heaven on earth, because it builds up their church and solves their salary problem. On the other hand the great mass of people, yes, "even the least of these, my brethren," are coming to the conclusion that they can trust only themselves in the future. They are rising like a mighty flood the world around. To be in the floodtide, to be one of them in their struggles, their disappointments, their mistakes, their hardships, their final triumphs—"is no job for a priest, it calls for a man!" My heart is with them. I love their spontaneity, their sincerity, their needs. I can feel no common tie with those who live on their backs as employers or so-called labor leaders, but most of all I have a profound distaste for the man who repeats the prayer "thy Kingdom come, thy will be done on earth, as it is in heaven" and thinks he shall be heard for his much speaking, when he will not so much as lift the load with his little finger.

I was brought up to be tactful. I was told in the seminary to follow the admonition of Paul and feed the people with milk when they could not stand meat —for the sake of the organization. I have done it, but never again! I am through with that method. From now on it is going to be meat, and those who have not good teeth will either have to go to the dentist or have a case of indigestion! This everlasting compromising gets us no further than it does the D. U. R. There are two sides to this fundamental economic question, which is just another name for the labor question: the side of the capitalist and that of the worker. Some day I am going to give a talk on "The General Public, a Myth." The churches rather boast that they represent the middle class. In one sense they are right: they are on neither one side of the fence or the other, they are "middle class." For me the time has come to get off the fence. The apple is in two and I must decide which side is to be mine. I certainly refuse to chew on the core, because, as the little boy said, there soon "ain't goin' to be no core."

May I sum up what I have tried to say? The big, vital problem of the day is an economic one, a labor one. The contest is between those who live by owning and those who live by working. We must solve it before we can go on. Politics will not solve it. Preaching ideals will not solve it unless that preaching lead to some very definite concrete action. The church today is in favor of the present system of industrial organization because she is prosperous under it—just as she was under chattel slavery and feudalism. Where she is not actually upholding the system, she is doing it indirectly by taking a middle ground and assuring her people that the interests of the employer and employe, capital and labor are identical. She will do anything from condemning violence on the part of labor to extolling the virtues of a capitalistic war—according to the suggestions of a prostitute press. They have sense enough not to dictate, that would be crude and too obvious.

Where do you think Jesus would stand in this struggle? I know! He was a working man and lived for outcasts and oppressed. He would disdain to make his preaching a means of a successful career. He would not today be above having no place to lay his head. He would consider it an insult if the world today should call him a "successful and influential minister" just because he had been wise and shrewd enough to keep things smooth while accomplishing nothing. He would scorn to ask men to lead a "devotional" life without having them devoted to his cause. He would have no hesitancy in condemning those who cry aloud about the housing problem and then make their pile by holding land out used for speculative purposes. He would not associate with a man who made his mark in the world by paying such wages in his store that only girls "who live at home" could work there. He would laugh at our "dynamic" Detroit and our inhuman civilization. And do you imagine that he would rise in the world, that he would be a successful minister or enterprising business man? No! While there was a lower class he would be one of them; while there was a struggling group who wanted not only a chance to exist, but an opportunity to live the "more abundant life" he would struggle with them. He would gather them together as a hen would gather her chickens; he might weep over Jerusalem, but he would then go down into the city, even if it meant the taking up of the cross and carrying it on lonely shoulders to Calvary.

Where do you stand? There is no middle ground —"he that is not for me is against me." I am sorry that it is so, but today we must decide whether we are to be loyal to the Church which bears his name or the people who are in need of deliverance from bondage. I am comparatively a young man, but I want the strength of my youth to go into the great struggle for the toiling masses whom I love, rather than the doubtful and very discouraging task of Christianizing the Church.

When the Church calls me to be loyal to the institution and He calls me to be true to the Kingdom, I must follow in His train. I entered the ministry to promote the Brotherhood of Man and now I am leaving it for the same purpose.

A PRAYER.

Lord, make my childish soul stand straight
To meet the kindly stranger, Fate;
Shake hands with elder brother, Doom,
Nor bawl, nor scurry from the room.

Contemporary Verse. —*William Laird.*

Major Prophets of the New Christianity

By Rev. Roland D. Sawyer

III. Mazzini the Italian Patriot and Prophet.

Giuseppe Mazzini was born at Genoa, June 22, 1805. He was the son of an intellectual physician who was sympathetic with democratic ideas, and he soon developed a revolt against Austrian rule of his land which made him as daring and relentless as Robert Emmet. Fortunately, however, he suffered no more serious penalty than exile when twenty-six years of age. In exile he was a vigorous enemy of tyranny and by his writings and work fanned a revolutionary flame in Young Italy that made possible the successes of Victor Emmanuel and Cavour. In the revolutionary days of 1848 Mazzini had the joy of fighting for the Roman Republic on Italian soil; he was a thorough republican in political theory and was greatly disheartened when Italy united under the House of Savoy. His intense desire for liberty made him a permanent exile, and he gave up home, country, friends, fortune, everything save life itself—that he might wage a propaganda for liberty. He lived for years in poverty, denied himself of a home, and had patience with the most ignorant of political conspirators who aimed to secure the freedom of any nation. Mazzini was so busy with his activities that for the most part we must point to fragmentary utterances and his splendid example for his teaching. A brilliant writer, he secured little opportunity for literary work, but his one finished book, "The Duties of Man," is a rare gem. It was written not for scholars but for the workingmen of Italy; but as with the case of the words of Jesus, perhaps we get a truer literary beauty than in the carefully worked out appeal to thinkers, anyhow it is more democratic. Mazzini taught the Italian people and the world that the greatness of a nation depends not upon kings, armies or wealth, but upon the moral earnestness of a people to guard the rights and liberties of all citizens, even to the humblest. In the midst of the turmoil of 1848 and the days following, when all was almost brutally materialistic, Mazzini stood for the sweetening power of moral sentiment as necessary to guide political movements. Mazzini is called by W. J. Linton "The European Republican," while Carlyle called him "The Martyr Soul." We can today see that he is the truest of the great national patriots. In these days following the war, when nations are talking so much of patriotism, I know of but one historic patriot whose teachings we can accept—those of Mazzini. Let me quote some of the patriotic utterances of this brave and far-seeing soul:

Our country is our field of labor; the products of our activity must go forth to all humanity.

Our country should be our temple; God at the summit, a people of equals at its base.

Every right you have can only spring from a duty fulfilled.

God lives, in our conscience, in the conscience of humanity, in the Universe which surrounds us.

I love Jesus because he most of any of mankind, loved all, men-servants and master, rich and poor, Brahmins and Helots or Pariahs.

God has given you your nation as your cradle, humanity as your mother; you can not love your brother of the cradle unless you love the common mother—you must love your brother beyond the Alps, beyond the sea.

Anger, pride, ambition, the desire for wealth, these are arms common alike to people and oppressor, and should you conquer with these to-day you will lose to-morrow; real principles and ideals belong to the people alone, win with these and your oppressors can find no arms against you.

Education is the teaching of that wherein social welfare consists.

You have no master but God in the heaven and the People on earth.

The map of Europe will some day be remade. Countries of the people will arise upon the ruins of the countries of kings and castes. Between the countries of the people will be harmony and brotherhood, and the work of humanity will go forward by peaceful and progressive development.

Humanity is like a man who lives for an indefinite period, and is therefore always learning. Thus there can not be infallibility in any man or institution; nor can there be a privileged class as depositories and interpreters of the law—there is nothing between God and Humanity.

Mazzini lays great stress upon "duty," but we must recall that he was a man who had suffered much, who was discouraged with what he saw, and rather than fall he took "duty" as a stern taskmaster for himself and others; our philosophy grows out of our experience, and Mazzini's views reflect the painful experience of his life.

CORRESPONDENCE

A Creed of Rights and Liberties

Editor of Unity:

Will you permit me a few words of rejoinder to Mr. A. Vernon Thomas' contribution to your issue of October 9, 1919? I am not disposed to be read out of the ranks of the fighters for human liberty on Mr. Thomas' statement of the case.

Here is the compact creed of rights and liberties that I not only believe in but am at all times ready to do battle for.

Morality, rights and liberties are unthinkable and impossible unless men are free moral agents and recognize each other as such. The deepest and greatest immorality that one can be guilty of is to destroy the free moral agency of a fellow being who has not by his own behavior forfeited his right to moral freedom.

One forfeits his right to moral freedom if by force, fraud or intimidation he wantonly invades the life of a fellow being. It is right and may be morally obligatory to use force against such an offender, even to the extent of putting him out of business by imprisonment or death.

Non-resistance is sometimes the higher wisdom. With all my heart I wish that it always were, but I do not believe that it always is.

It is right to use force in self-defence, and right for a nation to use military force in defense of liberty, defined and organized in law, against aggressive militarism.

It was morally obligatory to fight against Germany when it became evident that the German purpose had been succinctly and truthfully stated, first in the words of Professor Doctor Werner Sombart: "We will take for ourselves as much territory as seems to us necessary. We shall also set our foot wherever it seems to us important for strategic reasons in order to preserve our unassailable strength"; and secondly, in the words of thirty-five hundred German professors and lecturers, "Our belief is that the salvation of the kultur of Europe depends upon the victory which German militarism is about to achieve."

When a nation is rightfully at war (rightfully as

above specified) it is often unfortunately and deplorably necessary (nevertheless necessary) for the time being to curtail individual liberties that never should be curtailed in days of peace. Under the conditions named it is obligatory, if possible, to win the war, and the lesser liberty must be sacrificed to the greater.

In normal times of peace we should obey the decision of a majority freely made in actual and lawful election by a broadly democratic electorate; but always upon a well understood condition, namely, that the minority (or the minorities) shall at all times be free to dissent intellectually, to protest in speech, to agitate and persuade, to conduct campaigns openly and endeavor in all peaceful and lawful ways to detach individuals from the majority and win them to the support of a minority in the hope that thereby the minority may presently become the majority.

It is to this last article of my creed that Mr. Thomas refers, I suppose, in his footnote remark: "He made one statement before the war began, but thereafter no record of any utterance is found." Mr. Thomas is mistaken. In a more extended statement the above creed is set forth and defended in my book on "The Responsible State," published in 1918, while we were yet at war. Also in an article entitled: "Ethics for Real Persons," published in 1916, after we had entered the war, I asserted the ethical right of the individual under certain circumstances to disobey the state and its laws. My words, reasonably explicit, I think, were:

Legality is another pillar of citizenship. Live lawfully and respect the law, even to the point of straining your conscience and wounding your self-respect; because there is always the presumption that law is an expression of human experience wider than your own personal experience, of collective judgments less biased than your personal judgments, and of sentiments of justice better averaged and mellowed than your personal sentiments. Yet the law may be absurd or wicked, and you may be better and wiser than the law makers. If, then, in good conscience you must defy the law, do so bravely and openly, but regretfully, and on no account with the vain-minded dare-deviltry of the habitual revolutionist. Detest violence and help to suppress it. Violence is the culmination of planlessness, muddle and beating the air. Legality is order, economy of effort, smooth running on ball bearings. Given over to violence, society is an engine running "wild"; law abiding, it is an engine working under control.

I should now add that when a citizen conscientiously takes this course he should take it in full realization that he will probably be punished, and should take his punishment, if it is inflicted, man fashion, and not as a self-conscious martyr.

FRANKLIN H. GIDDINGS.

JAPANESE HUMOR.

A troop of noisy boys were flying kites in front of a fortune-teller's establishment. Some of them spoke disparagingly of the fortune-teller, saying that he had poor foresight, and that no fortunes told by him hit the mark. This impertinence roused the man to anger. "You rascals!" he roared. "You annoy me enough by flying kites before my office, and now you dare to insult me! Where on earth do you come from?" "Tell us, tell us," came a challenging voice from the group of amused juveniles. —*Literary Digest.*

SELECTED

The New Application of Religion to Life

The following article by Mr. Holmes was published in the September 13th issue of "The Public." It called forth the letter of protest which follows it, written by Alfred A. Kuntz, General Secretary, Y. M. C. A., Fort Hancock, N. J. We have seen no more striking explanation than this letter, of what was wrong with the Y. M. C. A. in the War. —THE EDITORS.

The socialization of religion, the discovery that the church may be held by social motives to the service of social causes, is undoubtedly the most important religious development of the present day. It is true, of course, that in certain ways the social application of religion is nothing new. Charity, interpreted in terms of succor of the weak by the strong, was made a rudimentary virtue by early Christianity, and elevated, as Lecky points out in his "History of European Morals," "to a leading place in the moral type." Zealous and triumphant opposition of the church to flagrant social evils, such as the gladiatorial games in ancient Rome and the liquor traffic in modern times, has never been wholly absent. Now and again great crusades for social righteousness, like that of Savonarola in Florence and the mightier movement of John Wesley in England, have glorified brief periods of religious history. But the spiritual phenomenon characteristic of today is something more than a revival or extension of former social tendencies in religion. It is at bottom a new spirit in the world. "Applied religion" means today what it never meant before.

It is common to speak of this revolution in religious consciousness and practice as the substitution of the idea of justice for that of charity. Henry George pointed the contrast when he said that it was "something grander than Benevolence, something more august than Charity, it is Justice herself, that demands that we right (social) wrong." Henry D. Lloyd struck the distinctive note of this great change when he hailed the true church as that church "which will not let any man offer charity to those to whom it refuses justice."

From the earliest transformation of Christianity from a free gospel of the Kingdom into an organized ecclesiastical hierarchy, the religion of Jesus took definite shape in formulas that were predominantly *individualistic* in character. At the heart of the religious problem was the individual man—a separate, isolated soul having no relations with other souls save those that are "of the earth, earthy," and therefore ephemeral and unimportant. This man was always regarded exclusively from the theological point of view; his status was that of one "conceived in sin and born in iniquity," and destined therefore to punishment in the world to come. The mission of the church was to save this individual man. Living now like Bunyan's "Christian" in the "City of Destruction," he must be shown the way of salvation and persuaded to escape thereby. What this particular way of salvation is has been ever a matter of hot dispute. But that it is the church's task, after the example of the Christ, to save the individual soul out of this world, which is a snare and a delusion, into the next world, which is the abode of eternity and therefore alone important, has been agreed by all.

The first decisive break with this understanding of religion was not that between Catholic and Protestant, but that between orthodox (both Catholic and Protestant) and liberal. The liberal Christian found it

necessary to regard man not from the theological but from the moral point of view. The essential fact about the individual is not his theological status, which is purely fictitious, but his moral character, which is everlastingly real. Not man's state of sin but his act of sin is the important thing. Hence the liberal's emphasis upon moral training, his insistence that all a man needs to be saved is knowledge of virtue and strength to practice it!

This step from the theological to the moral idea of the individual marked a great advance in true religion. It stopped short, however, at what after all was the most important point, namely, the nature of individuality. This was inevitable, perhaps, for liberalism came at a time when the social aspect of the personal life was almost unknown. Today, however, through a variety of causes, running all the way from the development of the abstract sociological sciences, on the one hand, to the concrete social transformation of capitalistic society, on the other, this aspect of personality has become supremely significant. A man is now no longer regarded as a separate individual entity, but as one member of a complex social group. He is seen to be not fundamentally a man, but a father, a son, a laborer, a citizen, an American, a Caucasian, a Protestant. A single individuality is to be understood from the standpoint not of any isolated personal factors within itself, but of the various kinds of social relations that it enjoys with its fellows. And this is true not only of physical appearance and mental habits, but of moral character as well! We are all of us victims of environment, social creatures, members of class, national, and racial groups. The old figure of the potter and the clay has a significance today in terms of economic determinism which it never had in terms of the theology of predestination.

It is this fact of the social basis of the individual life that has completely transformed our attitude toward religion, our understanding of our spiritual tasks and obligations. A social conscience, for example, has been created; we see that our worst sins are social sins, that to own a tenement that is a breeding ground of poverty, tuberculosis, prostitution, is a viler offense than adultery. We have discovered that the process of salvation cannot begin or end with the single person, but must go behind this person and grapple with the social environment that makes or mars him. "I don't see," says Charles Kingsley's wise old laborer in "Alton Locke," "how a man can hear sermons with an empty belly." We have learned, indeed, that there is no such thing as the salvation of the single individual. "Heaven's gate is closed," wrote Whittier, "to him who comes alone." We live together and die together. Salvation must be won for all or none. Salvation, in other words, is social, as St. Paul discerned in his great vision of the "one body" and the "many members."

Most important of all, however, is our new understanding of the meaning of "applied religion." In the old days this meant charity, the service of the weak by the strong through motives of pity or piety. Today, however, the ideal of charity has given way to that of justice. We are no longer content to succor the weak, but are asking why there should be any weak to succor. The broken, wretched, evil lives that swarm in our slums, hospitals, and prisons we are no longer accepting as signs of human frailty or mysterious evidences of God's will. We know them now for what they are, products of social inequality, and straightway we proceed to mend them by wiping out the social conditions from which they spring. In other words, we have become scientific in our task of religious idealism. We have discovered in the world of the spirit, as in the world of matter, the law of cause and effect. In a myriad ways the individual life is the effect; society—its laws and customs and institutions, its factories and tenements and streets, its systems of wages and profit and private ownership—is the cause. If we would serve the individual, therefore, we must handle the social phenomena that have made him.

It is the extension of "applied religion" from charity for the individual to justice in the social order that constitutes the great spiritual discovery of our time. The churches now see the social implications of their task; and their response marks the opening of a new period of Christian history.

Our churches, Catholic and Protestant, orthodox and liberal alike, are organized on the basis of the old individualistic interpretation of religion, and thus are unadapted to the new type of social work that is now before them. Study any of our existing denominational institutions, and it is at once apparent that they are built on the pattern of theology and not of morals, and are geared to the job of personal and not of social salvation. To expect such churches to perform efficiently the task of justice is to make the same mistake made by the builders of the first automobiles, when they took a carry-all or buggy, attached a motor to its wheels, and thought they had made a motor car. The fact of the matter is that, if our churches are to be efficient agents of social change, they must be refashioned into a new type of spiritual machine.

The socialized church must be

(1) *Undenominational.* It must eliminate affiliation with any sectarian body whatsoever, in favor of identification with the community in which it is placed.

(2) *Public.* It must accept the universality of the religious instinct, and welcome all men, regardless of sect, class, nation, or race, on a basis of membership identical with that of citizenship in the community.

(3) *Free.* It must recognize no creed or statement of faith, but leave all matters of theological belief to the unfettered thought and conviction of the individual.

(4) *Social.* It must interpret religion in terms of social service, and dedicate its members to the fulfillment of social idealism.

(5) *Democratic.* It must be organized on a basis of self-determination, recognize a single constituency of members who are voters, and place its affairs in the hands of a board of managers responsible in all things to the congregation.

The private denominational church must become transformed into the public community church. The institution, like the ideal, must become socialized. Such a socialized church is the only kind of religious institution that can do the work of socialized religion.

—*John Haynes Holmes.*

THE FIELD

"The World is my country, to do good is my Religion"

ARTHUR L. WEATHERLY, D.D., GOES TO DAYTON, OHIO.

The news that the Rev. Arthur L. Weatherly, for more than eleven years the successful minister of All Souls Church, Lincoln, Nebraska, has accepted the invitation to the First Unitarian Church of Dayton, Ohio, is a matter of interest to many readers of UNITY. His pastorate marks a chapter of large significance in the history of Lincoln. All movements of public value received his utmost support. He was instrumental in organizing the City Club, which later amalgamated with the Commercial Club. He was for five years Secretary of the Board for Dependent Children of Nebraska and made over the charitable organization into an efficient welfare society. Matters pertaining to housing and labor enlisted his untiring activity. He was a member of the State Commission appointed to study the whole subject of workmen's compensation. He was active in the creation of the Board of Control for State institutions, in securing direct legislation, in pushing suffrage, in organizing the Lincoln Hospital and in starting many important community movements which have not yet reached their full fruition.

Mr. Weatherly's sympathy with the working people is keen and intelligent. He knows the facts about them and brings a trained intellect to the interpretation of their reactions. He has great faith in their ability to work out their problems through co-operative societies about which he is well informed.

Few men enjoy social intercourse more completely than Mr. Weatherly does. He belonged to numerous clubs and societies in Lincoln and joined with zest in their discussions, his wide reading and sympathy always adding a fresh outlook. Out of doors, tennis, and walking claimed him as their ardent disciple. After the United States entered the War he entered upon war camp work where his assets in sociability proved of the highest worth.

Born in Canada, of English parents, Mr. Weatherly grew up in Iowa. He graduated from Grinnell College and later studied in Andover Theological Seminary and in Clark and Harvard University. In 1916 Grinnell College conferred upon him the honorary degree of Doctor of Divinity.

Humane sentiments, noble ethics and lofty idealism pertain to his activities as heart and blood and brains pertain to the structure of a living organism. His interests, like his religion, as all else, belong to the current world. He speaks with immediate voice in the phases of nature and in the intuitions of the soul. The accent of his message is the primacy of spiritual values. Because his faith is free and his loves large his hope is unclouded and his courage undaunted.

In the Dayton church Mr. Weatherly inherits a splendid opportunity and the coming of Mr. Weatherly provides the Dayton church with courage and high hopes. For the new relationship UNITY bespeaks happiness and prosperity.

J. M. E.

BOOKS RECEIVED.

Moffat, Yard & Co., 30 Union Square, New York City, N. Y.: Fair Play for the Workers, by Percy Stickney Grant.

Colossus Publishing Co., 200-1-2 Benoist Bldg., St. Louis, Mo.: The Art of Photoplay Writing, by E. F. Barker, $1.00.

E. P. Dutton & Co., 681 Fifth Ave., New York City, N. Y.: Standing By, War Time Reflections in France and Flanders, by Robert Keable, $2.00.

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THE NEW EDITION, from the press of The Stratford Company, Boston, starts the book upon its thirty-sixth thousand. It contains a new preface by Mr. Jones dated September, 1918, with a footnote by Mr. Gannett, a month later, stating that "the little book now has a memorial value" since the revision and writing of the new preface were among the last tasks performed by Mr. Jones.

It has been translated into several languages. The explanation of its remarkable appeal to people of all creeds and all countries is that it contains the fundamentals of religion unmixed with theology and is inspired throughout by spiritual verities free from ecclesiasticism. It upholds no creed and preaches no dogma, but is a bible of the religion of mankind.

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September 13th, 1919.

The Public,
Fifth Avenue and Thirteenth Street,
New York, N. Y.

Dear Sirs:

Copy of *The Public,* issued under date of September 13th, reached me today, and I have just finished reading Mr. John Haynes Holmes' article on "The New Application of Religion to Life."

As, judging from other articles along a similar line of thought in the same issue, you evidently are fully in accord with the views of Mr. Holmes, it would probably be useless to enter into a discussion of the article in question. Suffice it to say that if I were dependent for Salvation on such an essentially man-conceived and man-developed institution as Mr. Holmes' so-called "social religion" appears to be, "I would be of all men most miserable."

Thank God we have something better than this poor man's conception of what *ought* to be!—that Word of God, the Bible, which you and Mr. Holmes undoubtedly consider woefully out-of-date. When I read such a blasphemous piece of work as this article is, I cannot but wonder whether you really believe that God is running this universe in accordance with what *you* think it should be. I suppose God (I say it in all reverence) comes to you every morning to get His orders as to how to conduct His business for the day?

Ah! no, my dear sir, it would do you and Mr. Holmes a great deal of good to stop searching your own human brains, with all their faults, and search the Book which God has furnished us in order that we might have Life and Light and Truth.

My advice to you would be to get out your Bible, blow the dust off it, and "search the Scriptures daily" to get right with God yourself before you try to influence the thought and destiny of others.

In conclusion, kindly cancel our subscription to *The Public,* to take effect immediately.

Yours truly,
Alfred A. Kunz, General Secretary.

A LONDON OPINION

Spoken March 23, 1919

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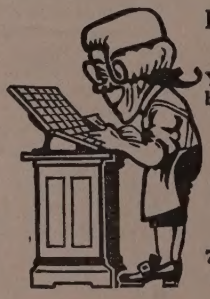

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